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pose should remain continent for several nights to increase his generative powers. He then selects a time for beginning the rite and on the second and fourth nights from that date sleeps with his wife, holding intercourse repeatedly and vigorously until he is utterly exhausted. Before dawn on the third and fifth days he must wash in the river or in some quiet stream. Then follow four nights of restraint, a further intercourse, and washing before dawn. The period is next increased to eight nights, then twelve, and finally sixteen, each with a similar contact and bathing. The nights of abstinence are thus forty in all, a lucky number. An unmarried man can obtain power in the same manner with the assistance of a female friend; it is the act itself that is vital, not the union of husband and wife.

At the present time, only two Bella Coola are said to know this particular type of ceremonial chastity, which they conceal carefully, even refusing offers to buy their knowledge. It is potent at any time, but especially if the periods of continence have been so arranged that they terminate at one of the solstices. Then, indeed, can a hunter set off with every prospect of success, knowing that the human taint disliked by animals has been removed, and been replaced by a ceremonial cleanliness pleasing to them. If the time terminates at the winter solstice, the hunter should set out immediately; if it ends in June, he must remain away from women after his final intercourse. In September or October, when ready to leave for the hunt, he must sleep beside his wife for the last four nights; each night he must place his leg between hers, and each morning the two must wash together. The best fortune of all is obtained by a man who observes this forty-night period for four successive years.

Another, and more common, count[34] is to observe continence for four nights, followed by intercourse. Immediately afterwards, the man should eat as much devil's club[35] as pos-

[34]The record of nights is kept by notches cut in a stick or by knots on a cord.
[35]Or false hellebore. This latter plant is thought to be so poisonous that the eating of even a twig an inch in length is fatal; a very small amount, however, all that is ever taken, acts as a powerful emetic.

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sible, selecting small twigs from which the bark and spines have been rubbed off. This acts as an emetic, so that before washing in the morning he has vomited from his stomach all polluting matter, especially any human hair which animals consider particularly unclean. Before dawn he goes to the river and remains beneath the surface as long as possible, irrespective of the coldness of the water. Then he returns slowly to his house. Four nights later the same acts are repeated. These eight nights of continence are followed by two further periods, each of four nights, making a total of sixteen. Thus fortified, a hunter anticipates great success.

A person practising ceremonial chastity is in a condition peculiarly susceptible to disaster, and must observe certain restrictions. If, for example, anyone sees him as he returns from washing in the morning, the power which he has been accumulating so laboriously is lost. Owing to this belief, it is customary for a man to wash long before dawn and to come creeping into his house through a hole in the floor. He must always be the last to retire at night, the first to rise in the morning; and he must say nothing about what he is doing. Intercourse is, of course, absolutely forbidden except on the proper nights, and at other times he must not even put his arm around his wife. Failure to obey these restrictions destroys any advantage from ceremonial chastity, while actual disaster follows should a man's wife misconduct herself with anyone else when he is using her for this purpose. If she is unfaithful, her husband is certain to be slain by an animal when hunting, or to slip and be killed on a mountain trail. Animals know all that human beings do or think, and they punish anyone who is unable to perform ceremonial chastity fittingly. Behind these restrictions there is undoubtedly the sentiment that intercourse, held duly and properly at the right time, is not a mere desire of the flesh, but a ceremonial act. Indeed, when the Bella Coola speak of it in connection with ceremonial chastity, they do not use the common term, *e·m*, which has a coarse implication, but *xoldjut* which has a polite and almost sacred implication.

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777 owing to the failure of hunters to observe ceremonial chastity.
* 787 When obtained, a *sɔiuɬl* was cut into small pieces, one of which
[789] worn upon the person would make the flesh so hard that an arrow could not penetrate.

[776] Sometimes the *sɔiuɬl* assumes the form of either a spring or a cohoe salmon. Not long ago a Bella Bella man, travelling in a canoe, ate one of these. Once devoured, it reformed itself, made its way out by consuming the man's lower jaw, then jumped overboard and was lost.

The mere appearance of a *sɔiuɬl* does not necessarily bring misfortune to the beholder, even if he has not the necessary knowledge, or courage, to take advantage of it. The following is an instance.

On one occasion the father's father of a middle-aged Bella Coola was going upstream at the time the salmon were jumping, when, unknown to him, one leaped into the canoe behind him. His first knowledge of anything untoward came to him when the bow rose out of the water, and, looking around, he saw that this was caused by the weight of a grease-covered stone lying in the bottom of his canoe; the salmon had vanished. The man threw overboard his floor-board with the stone on it. When he told his friends afterwards of his experience, they informed him that he had missed an opportunity for obtaining supernatural good fortune, as the "salmon" must have been a *sɔiuɬl*.

789 The *sɔiuɬl* can also be used as a charm. If a man, while in
[776] a pure condition through the observance of ceremonial chastity, eats a small portion of the flesh, it renders him proof against bullet or arrow. An intelligent Bella Coola stated that his father's brother had done so on one occasion, with the result that a bullet, fired by his wife's mother's father, fell harmless at his feet after striking him.

● 278 Medicine can also be obtained indirectly from a *sɔiuɬl*.
776 When one of these fish-like creatures swims through a pond,
824 wriggling as it goes, it frequently sheds some of its scales.

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These become lilies (of the species known as *lälkänelp* or *walilikwätsälätsälälts*, "The most potent of the pond") from the roots of which a tonic can be brewed. They can be collected by anyone, and the places where they grow are well known, but certain rules must be followed. Before reaching the pond the gatherer must find four spruce saplings, cut from each a bough projecting eastward, and lay these two by two, beside the water, with a space between. After plucking the lily roots he must place them on the ground between the spruce branches and tie the whole into a bundle with strips of dyed and undyed cedar-bark. He must be careful to wind these wrappings clockwise. On arriving at the house where the tonic is to be prepared, the bundle must be thrown in through the smoke-vent, never carried through the door. After these precautions the medicine can be prepared with safety. The roots are cut into thin slices and boiled for four days; a sick person then drinks several cupsful of the brew, which is particularly good for the blood. This remedy is especially effective if the patient is observing ceremonial chastity. The person administering the potion sees to it that the one being treated conforms to certain regulations for forty days. He must not eat fresh meat, fresh salmon, or any food prepared by a widow or a catamenial woman; he must not approach too closely a girl who is secluded following puberty, and he must observe absolute continence, not even sleeping with his wife. Death follows the breaking of any of these taboos.

Although supernatural good fortune is most frequently obtained from either a *mätsqus* or a *sisiutl*, it can be derived from other supernatural beings. In such cases the acquisition is seldom dangerous. The following tale describes the *qokän·i*.

Long before the coming of the white man, but very long after the first people came to this earth, a certain Kimsquit man, *Wikwanutl*, who was also called *O'miätl*, was snaring mountain goats on Mount *Tcopinätl* when he heard on the upper slopes a peculiar cry which he recognized, from descriptions given him by the old people, as the note of a *qokän·i*.

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(3) Choosing a place where two small hemlocks are growing on each side of a small stream, the seeker after power bends down the four saplings so that their branches reach the water, and with these scours his body, the spines frequently rasping his skin. When finished, he releases the saplings, which fly back to their original position.

(4) Another method is to devour four small sections, each rather larger than a match, of false hellebore root. These are drunk with cold water and cause vomiting. The use of this plant is not limited to dawn, nor is it necessary to repeat it every fourth day. Apparently, the usual prayer is not said with it.

Any, or all, of these methods, especially if combined with the observance of ceremonial chastity, may purify the performer so that he will be able to see what is not vouchsafed to most persons. *Ťlitcāplilān·a*, or one of the other supernatural beings, may grant him a revelation with shaman's power. This does not always happen, as the above means of purification are not omnipotent, but in many myths where the hero obtained supernatural power it was due to his having tried one of the above, or a similar ritual.

The most common method of becoming a shaman is through the appearance of *Ťlitcāplilān·a* when a person is ill. This woman, who always wears a blanket-like cape decorated with dyed and undyed cedar-bark, is able to travel anywhere at phenomenal speed. She, or some other supernatural being, may appear to a sick person irrespective of sex, whether or not ceremonial chastity has been observed. It seems as if she took pity on the sufferer and came to bring relief. The following are typical examples:

A woman had long been crippled with rheumatism. She was so helpless and weak that she spent most of her time curled in a heap on the floor, heedless of the ashes and dirt with which she was covered. Her friends barely attended to her wants. One day she heard a thump on the roof, though no one else could hear it, nor could they hear the whistle with which

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E

ɛaχsa or *ɛaχsál·i:* Medicine; generic term for all remedies of a magical or medicinal nature. [278]

ɛ·m: Coitus, term in common usage.

ɛmis: Nephew or niece. [601]

ellmáls: Ancestral name of a *Snuile·tl* man.

'enilálan·a: Daughter of the first settlers at Green Bay in the beginning of time.

enilatlaikila: Moon, semi-anthropomorphized.

H

hai·shakila: 1—Bella Bella term, commonly used in Bella Coola, for *ɬɬaok* official
2—*Kusiut* name of a Bella Coola man.

haidál: Type of sea-going canoe used by the Haida; the word may be a corruption from English.

Hai·le·kula: Man who descended to the upper Bella Coola in the beginning of time.

Hán·o: One of the first women to settle at Schooner Pass in the beginning of time.

haohao: Mythical, supernatural bird. [825]

Hamcú: 1—One of the first men to settle at *Nuxwulst* in the beginning of time.
2—One of the first men to settle at *Ǯwiyai* in the beginning of time.

háli: Penis.

haíp: Call used by members of the *kúsiut* society to strengthen their fellow-members.

I

ikw': Pounded cedar-bark, undyed. [824]

ilaix: Zigzag course up or down a mountain slope.

Ilaiɣál: Twalálit's dog.

Ilíimai·s: One of the first women sent down west of Kwatna in the beginning of time.

ildustas ɬa ixim: Bandage of undyed cedar-bark placed around an infant's head to produce cranial deformation. [856]

ildutɬam, Bandages: Term applied to presents distributed as validation for the bitings of a self-Cannibal. [431]

ilk: One of the *fritillariae.*

imáltɬndjutqwlsan: Abbreviated rite of *Noákgmm* dance.

imánta: Nest.

I'másilak: ɬɬaok name of a Kimsquit man.

Imimálnaix, "The Moorer": Male supernatural child who fastens *Noákgmm*'s craft.

ipánap, "Hold Him Down": Cry used in Cannibal dances.

ipáxellai, "Accept": Said to spring salmon during the ritual connected with the first taking of these fish. [226]

ipíxsutsmm: Alleged singing of a *ɬɬaok* initiate's song by the supernatural being, *Mítlakila.*

ipo'lo·smm: Reduction of the value of an investment-present by immediate return of part of it. [426]

i·pis: Moss. [824]

isnúhusámkdim: Polyandry.

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Carrier NE7
Tsimshian NE15
Sekani NE14

Symphoricarpus racemosa Michx., GARDEN SNOWBERRY

Bella Coola: Branches, large and small, with the bark left on, boiled, and the decoction taken internally daily as the best cure for gonorrhoea. A diuretic. Roots, blossoms, and berries not used for medicine, unless, as one informant stated, the berries were used with the branches.

See also tideland spruce (page 51).

Southern Carrier: Juice of ripe berries used in sore eyes.

Gitksan: Not used.

Sambucus racemosa L., RED-FRUITED ELDER

Bella Coola: Bark of the roots placed in water, a few hot stones added until water reached blood heat, and decoction used as a powerful emetic and purgative for pain in the stomach.

Bark of the roots peeled with the teeth, chewed, preferably with a little cool water, and juice swallowed as an emetic and purgative. Said to act within half an hour.

Southern Carrier: Roots boiled, and two cupfuls of the warm decoction taken internally twice a day as a purgative.

Northern Carrier: Roots brewed, the first water discarded and the second taken internally as a purgative.

Sikani: Bark boiled, and the decoction taken internally as a purgative.

Gitksan: Bark of roots scraped off, water added to the bark, and the infusion taken internally as an emetic and purgative.

Viburnum pauciflorum Raf., SQUASHBERRY

Bella Coola: Bark chewed, and the juice swallowed for whooping cough and cold on the lungs.

Southern Carrier: Not used.

Northern Carrier: Inside bark crushed, steeped in cold water until the water turned green, and one cupful of the infusion taken internally as a purgative and for dysentery.

Gitksan: Bark and twigs boiled, and one cupful of the decoction taken internally in the morning for coughs and "consumption". Said to be always taken in conjunction with devil's club (page 62). *See also Angelica genuflexa* Nutt., page 61.

VALERIANACEAE, VALERIAN FAMILY

Valeriana septentrionalis Rydb., VALERIAN

Bella Coola: Not used.

Southern Carrier: Roots, mixed with grease, used for perfume.

Northern Carrier: Valerian? blossoms crushed, and the oil, often mixed with fat from a black bear hide, applied as a hair tonic. Believed to make the hair smooth and shiny, to help its growth, and to give it a fragrance.

Gitksan: Entire plant steeped in bear grease and the grease applied to hair and face as a perfume.

Valeriana sitchensis Bong., VALERIAN

Southern Carrier: Leaves mixed with grease used as a perfume for the hair.